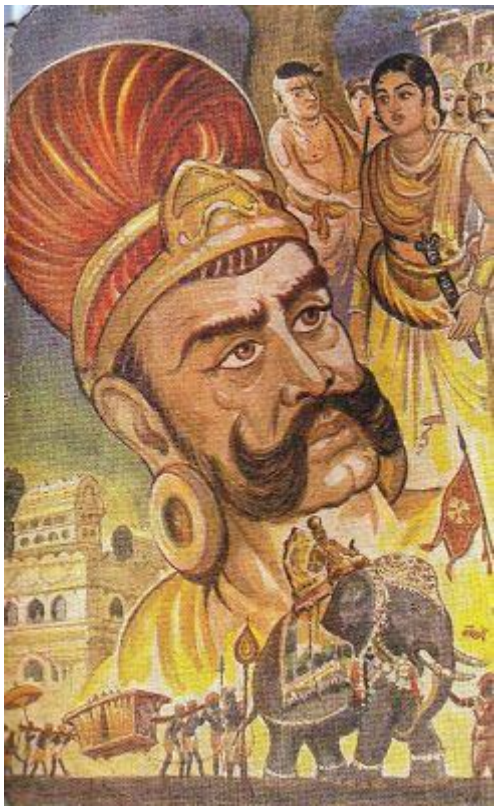
Chera King Pazhuvettaraiyar Maravan Kandan



Marvars are declared as the stock of chola,pandya,kerala all belong to ancient Maravasof Dravida
Country and laid to claim the kshatriyahood in the later times; no sooner
was hear the kshatiya-hood desired by these king to forward of panyagreist thosewho belong to SUN or
LUNAR race.This information is edited by Gopinath Rao M.A.MADRAS, chief of Archeology
come gathered by L.S.Lakshmana Chettiyar and enquired by U.V Swaminatha iyyer to read the
information Anbil plates.and is published by
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NO.4 ANBIL PLATES
BY K.V. SUBRAMANIYA IYYER B.A.MR.AS(OOTACAMUND)
1915 RECORDS OF GOPINATH RAO
This is proved that Maravars are belong to Chera,Chola,Pandya kings and they are

the first race to attained Kshatriyahood among the caste

The ancient name of this village was Mannuperumpaluvur, Periyapaluvur and Melaipaluvur. It was the

மீனாட்சி சுந்தரேஸ்வரர் கோயில் - மேலப்பழுர்

Meenatchi Sundareswarar Koil – Melapalur

capital of the Paluvettaraiyar Chiefs who were from Kerala and ruled Ariyalur area as feudatories of the Chola Kings from Aditya I to Rajendra Chola I. Paluvettaraiyar Kumaran Kandan , Kumaran Maravan, Kandan Amudan and Maravan Kandan were some of the important Kings of this family. The Sundaresvarar temple in this place dates back to the period of Aditya Chola – I. Its name was Pagaividai Isvaram.

The eastern part of this village is called Kilaiyur which was called as Avani Kandarvapuram during the

Pair of Temples – Keezhaiyur

period of the Cholas. It was a mercantile town of itinerant trade guilds. The Siva temple at Kilaiyur was called Avani gandarva Isvaram and built in A.D. 884 during the 13th year o f Aditya –I by Paluvettaraiyar chief Kumaran Kandan. This temple is one of the finest stone temples and one of the best preserved early Chola temples offering different architectural styles with an array of beautiful and charming sculptures. Chola Kings had marital alliances with the Paluvettaraiyar family. Parantaka Chola married Arumolinangai who was the daughter of the Paluvettaraiyar Chief Kumaran Maravan and the Chola King Arinjaya Chola was born to this princess. Uttamachola (970-986) also married a princess of this family. Panchavanmadevi, wife of Rajaraja–I, was native of Avani Kandarvapuram. The Chola Kings seem to have had their minting factory at this Capital.

Kilappaluvur lies about three miles east of Kilaiyur and thirty-three miles from Tiruchy on the road to Ariyalur and Gangai-konda-cholapuram. According to the local inscriptions, Kilappaluvur was known in the past as the *brahmadeya* of Sirupaluvur, as

distinct from Mannu-Perum-Paluvur or Melappaluvur which then comprised both the modern villages of Kilaiyur and Melappaluvur. *Palu, vata* and *al* mean the banyan tree and the place should have once been a forest of banyan trees; hence it came to be known as Paluvur or Alandurai.

This place was included in the administrative division known as Kunrakkurram, which in the days of Rajaraja I came to be called Uttunga valanadu and later in the days of Kulottunga I as Nitta Vinoda Valanadu.

There are two Siva temples here, close to each other:
Pasupatisvaram *alias* Maravanisvaram and Tiru Alandurai Mahadevar temple.

Vikrama-Chōḷa. Again, from the distinguishing appellation Maṟavaṉār, attached to the name of Paḷuvēṭṭaraiyar, we may infer without fear of contradiction that the Kēraḷa kings, like perhaps also the Chōḷas and the Pāṇḍyas, originally all belonged to the ancient stock of the Maṟavas of the Drāviḍa country and that they laid claim to *kshatriya*-hood only in later times; no sooner was *kshatriya*-hood desired by these kings than there came forward a number of panegyrists who found for them elaborate genealogies, connecting them with either the Solar or the Lunar races, who alone were eligible for the *kirīṭa-makuṭa* and the fully ornamented *simhasana*.[1]

Vīra-Chōḷa's son was, according to the Aṉbil grant, Ariñchika. This name is the same as Ariñjaya, Arindama and Arikulakēsari of other inscriptions. It is stated in the Aṉbil plates that the daughter of a Vaidumba king was the queen of Ariñchika who bore him Sundara-Chōḷa. This prince Sundara-Chōḷa is called at the end of the Sanskrit portion of the document Parāntaka-Chōḷa, and in the beginning of the Tamil portion Rājakēsari-varman. The Vaidumba prince who gave his daughter in marriage to Ariñchika must be identified with the Śaṇḍaiyaṉ defeated by Parāntaka I.

So far we have noticed the reigns of Vijayālaya, his son Rājakēsari Āditya and his grandson, Parakēsari-varman Vīra-Chōḷa. According to the rule laid down in the Leiden and the Tiruvāḷaṅgāḍu grants, that the names Rājakēsari-varman and Parakēsari-varman must be borne alternately by the kings of the Chōḷa dynasty,[2] Ariñchika must become a Rājakēsari-varman, and his son Sundara-Chōḷa a Parakēsari-varman; but we see in all records that he is called Rājakēsari-varman Parāntaka (II) or Sundara-Chōḷa. Hence we may infer that there must have intervened between Ariñchika and his son Sundara-Chōḷa one or three kings; it is only so that there is the possibility of Sundara-Chōḷa becoming a Rājakēsari-varman.

1. *Pasupatisvaram* (Maravanisvaram)

This ancient Siva temple is now a mere historical relic, with only the four (inscribed) walls of its *garbha-griha* standing intact. A loose *dvarapala* sculpture found in the

compound near the eastern *gopuram* of the Tiru-Alandurai Mahadevar temple might have belonged to this temple (PI. 17). In inscriptions of this temple relating to a Parakesarivarman (4th to 10th years 216,217,219 and 222 of 1926), it is called Maravanisvaram. The inscription of his 9th year mentions a gift of land by purchase for a lamp to the temple of Maravanisvarattu Mahadevar by the uncle (*mamadi*) of one Adigal Paluvettaraiyar Marvan Kandanar. According to a Parakesari inscription of the same (ninth) year in the neighbouring temple of Tiru Alan-durai Mahadevar (249 of 1926), the same chief, Palu-vettaraiyan Maravan Kandanar, purchased some lands and assigned them to several persons for services to, and for a lamp to be burnt before, Maravanisvarattu Devar. It is difficult to decide whether these early records should be assigned to Parantaka I or to Uttama Chola. We also find one Maravan Kandanar

figuring in a number of Rajakesari inscriptions which should be taken as relating to Sundara Chola.

This temple contains three inscriptions of Parantaka I, of the 29th, 33rd and 36th years (221, 220 and 218 of 1926). The last-mentioned refers to a gift of land for putting up a water-lift (*e*) for baling out water for the use of cattle, and another water-lift for watering the flower-garden of the temple from the well intended for the sacred bath of the Lord.

Anyhow, this temple of Maravanisvaram had been in existence at least from the days of Parantaka I. Perhaps it was built by Paluvettaraiyan Maravan Kandanar, who figures in inscriptions of the place as a benefactor of this temple, for the merit of, and named after, his father Maravanar. The Government Epigra-phist, in an obvious attempt to interpret the name 'Maravanisvaram', has changed the name of the above chief into Kandan Maravan when he writes: "The temple now called Pasupatisvaram originally bore the name of Maravanisvaram, erected as it must have been by a local chief who bore the name of Paluvettaraiyan Kandan Maravan." (See also the foot-note for a discussion on the part played by the Paluvettariyar chiefs).

The son of Rājakēsari-varman Āditya-Chōḷa I was Vīra-Chōḷa. We know from other epigraphical sources that this king bore the names Vīra-Nārāyaṇa, Parāntaka I and 'Parakēsari-varman who took Madurai, Ceylon and the crowned head of Vīra Pāṇḍya.' The name Vīra-nārāyaṇa appears to have been contracted into Vīra-Chōḷa. The Aṇbil plates state that he uprooted many ancient dynasties and reduced even Madhurā to an abject condition. The Pāṇḍya king who suffered defeat at the hands of Vīra-Chōḷa was Rājasimha-Pāṇḍya. This Pāṇḍya was assisted by Kaśyapa V of Ceylon, who also shared the fate of his ally.[5] From having conquered the kings of Madhurā and Ceylon Vīra-Chōḷa is called 'he who took Madhurā and Iḷam.' He also defeated the Vaidumba king Śandaiyaṉ;[6] two Bāṇa princes were conquered, and their country was bestowed upon Pṛithvīpati II, of the Gaṅga dynasty, together with the title Śembiyaṉ Mābalivāṇarāyaṉ. In all probability the Bāṇa princes defeated by Vīra-Chōḷa were Vijayāditya (IV) and his father Vidyādhara.[7] One of the queens of Vīra-Chōḷa, who bore to him the son named Ariñchika, was, according to the Aṇbil grant, the daughter of the Kēraḷa prince Paḷuvēṭṭaraiyar. There are three inscriptions in the Śiva temple at Tiruvaiyyāṟu which mention this Kēraḷa prince; all of them belong to the reign of Rājakēsari-varman and are dated respectively in the 3rd, the 5th and the 19th years of his reign. The first (No 110 of 1895 of the Madras Epigraphist's collection) mentions *Paḷuvēṭṭaraiyar magaḷār Vikkirama-śōḷa Iḷaṅgōvēḷār dēviyār nambirāṭṭigaḷār*, 'her majesty the queen of Vikrama-Chōḷa Iḷaṅgōvēḷār, who was the daughter of Paḷuvēṭṭaraiyar.' The second (No. 118 of 1895 of the same) refers to *Aḍigaḷ Paḷuvēḷṭaraiyar Maṟavaṉ Kaṇḍaṉār*, 'the prince Paḷuvēṭṭaraiyar *alias* Maravaṉ Kaṇḍaṉ.' The third (No. 238 of 1894 of the same) contains the name Paḷuvēṭṭaraiyar Nambi Maṟavaṉār. The person mentioned in these epigraphs is evidently the father-in-law of Vīra-Chōḷa. From the first extract we are led to infer that Vīra-Chōḷa bore also the name

[1] No. 286 of 1911 of the Madras Epigraphist's collection belongs to the reign of a Chōḷa king who is called by the simple name Rājakesari-varman, but has the qualifying clause, "who extended his conquests over the Toṇḍai-maṇḍalam"; this description of the king enables us to identify him with Āditya I, the colleague of Varaguṇa Pāṇḍya. See also *Trav. Arch. Series*, Vol. II, pp. 76-77.

[2] Nos. 359 and 360 of the Madras Epigraphist's collection for 1903.

[3] Nos. 316 and 319 of 1903 of the same.

[4] See the remarks against Nos. 291-296, 305-312, 336-342, 348-350 and 355-380 of 1903 of the same.

[5] *Ep. An. Rep.* for 1905, p. 50, para. 8.

[6] Udayēndram Plates of Pṛithvīpati II, *South-Indian Inscriptions*, Vol. II, p. 376.

[7] See my article on *Five Bāṇa Inscriptions at Guḍimallam* in *Ind. Ant.*, Vol. XL, pp. 104-114.

2. *Tiru Alandurai Mahadevar temple*

Sambandar (7th century AD) has sung a hymn on the Lord of this place, and he mentions that the worship of this temple was in his days in charge of the priests of Malaiyalars (of Kerala). The inscriptions of Parantaka I found on the walls of this temple range from his 10th to his 37th year.[1] The most important of them is the one of his 12th year, which relates to a gift of 90 sheep for a lamp in the temple of Tiru Alandu-rai Mahadevar at Sirupaluvur in Kunrak-Kurram in celebration of the great Chola victory at the battle of Velur over the combined forces of the Pandyas and the Ceylonese. This inscription is significant as a contemporary record of victory inscribed soon after the great event. Another inscription of his time and of the same date from Tirupparkkadal

The genealogy of these historical kings may be then summarised thus :—

1. **Parakēsari-varman Vijayālaya.**
(Took Tañchā-purī from the Muttaraiyars and made it his capital and built in it a temple for Niśumbhasūdanī.)

2. **Rājakēsari-varman Āditya I.**
(Built temples for Śiva on either bank of the Kāvērī ; conquered, in alliance with Varaguṇa Pāṇḍya, the Pallava king Aparājita-varman ; and extended his dominions over the Toṇḍai-maṇḍalam.)

3. **Parakēsari-varman Vīra-Chōḷa** (*alias* Parāntaka I, Vīra-Nārāyaṇa, Saṅgrāma-Rāghava, Madirai-koṇḍa-kō-pparakēsari-varman, conqueror of Ceylon ; covered the temple of Chidambaram with gold.[2] Married the daughter of the Kēraḷa prince Paḻuvēṭṭa-raiyar Kaṇḍaṉ Maṟavaṉār).

[Kaṇṇaradēva

4. **Rājakēsari-varman Rājāditya.** (Killed in the battle of Takkōlam by Kaṇṇara-Dēva.)

5. **Parakēsari-varman Gaṇḍarāditya.**

By the daughter of Paḻuvēṭṭaraiyar.

[Kōdaṇḍ

Ariñchika, Ariñjaya, Arindama or **Arikulakēsari** (married a Vaidumba princess).

7. **Parakēsari-varman Madhurāntaka** *alias* **Uttama-Chōḷa.**

6. **Rājakēsari-varman Sundara-Chōḷa** *alias* **Parāntaka II.** (Fought the battle at Chēṟṟr.)

Āditya II *alias* **Karikāla.**

8. **Rājakēsari-varman**

One of the ministers of the king Sundara-Chōla was a Brāhmaṇa named A native of the village of Prēmāgrahāra, a literal translation of the Tamil name is represented as a very learned man and a devotee of Vishṇu, the god Raṅga

(North Arcot dist.) referring to the same event mentions an endowment of 120 *kalanju* of gold, from the interest whereof four brahmans well-versed in the Vedas were to be fed every day in the *salai-mandapa* built by the donor, for the merit of four warriors who fell in a frontal attack in the battle of Velur. This second Pandyan war in the days of Parantaka I was a turning point in the history of South India. The existence of the present structure of this temple thus dates back to the time of Parantaka I, though we have no evidence as to the exact date of its conversion into a stone-temple. (For a discussion on this and on the Paluvet-taraiyars, see pp. 11-12 of Early Cola Bronzes by Douglas Barrett, Bhulabhai Memorial Institute, Bombay, 1965).

There is an inscription (245 of 1926) of the 15th year of a Parakesarivarman (unidentified), which mentions that a chief called Paluvettaraiyan Maravan Kandan built this temple. If this is taken to refer to a Parakesari later than Parantaka I, then it should be assigned to Uttama Chola, and, in that case, it should be understood that he was responsible for the *completion* of this temple-complex built during the time of Parantaka I, possibly by adding the *mukhci-mandapa*, a wall of enclosure and a *gopura* and perhaps even the

Based on his study of the style of the *devakoshta* sculptures of this temple, Douglas Barrett in his Early Cola Bronzes (pp. 11-12) holds that this temple should be assigned to the 15th regnal year of Uttama Chola. This temple has only five *devakoshta* figures, as was common in the days of Aditya 1 and Parantaka I; whereas in the Sembiyan age (i.e. the period of Uttama Chola) there were not less than nine *devakoshta* figures (e.g.Konerirajapuram, Anangur etc., see under Temples of Uttama Chola age). If the above inscription of the 15th regnal year of Parakesarivarman were to refer to Uttama Chola, then the date of the foundation of this temple would be a.d. 984. This would mean that this temple was built just a year before the accession of Rajaraja I (i.e. a.d. 985). It must be remembered that by that time the *Sembiyan style* was in full swing and a temple with only five original *devakoshta* figures would be an anachronism in that age. Further, I am unable to agree to the theory put forward by Barrett that all the inscriptions of Parantaka I are merely *later copies* of the original inscriptions of Parantaka I, re-engraved on the walls of the newly built structure in the days of Uttama Chola. I firmly hold that these are original contemporary inscriptions of the days of Parantaka I and therefore the foundation of this temple should be assigned only to the age of Parantaka I.

The temple faces the east. This is an *eka-tala* temple and has a spherical *sikhara* (PI. 12). The *garbhagriha* is a square 14 ft. (4.27 m.) side. The *ardhamandapa* projects 6 ft. (1.83 m.) forward east to west. Further up, there is the *mukhamandapa* extending further east by 29 ft. (8.84 m.).

The *devakoshtas* have Dakshinamurti in the south, Lingodbhavar in the west and Brahma in the north. Images of Ganesa and Durga adorn the niches in the *ardhamandapa*. There are two old *dvarapalas* in front of the *ardhamandapa*. On the lintel over the gateway of this *mandapa*, there is a sculpture of the Ananta Sayana pose of Vishnu (i.e., reclining on the serpent-couch), though it is popularly believed that it represents Parasu-rama engaged in penance in expiation of the sin of having killed his mother (at his father's bidding). The *kudus* on the cornice have, in the centre, figures of Tripurantaka and *linga* with worshippers (Pis. 13 to 18).

Over the *devakoshta* containing Dakshinamurti, there is a *makara-torana* with the figure of Nataraja in its centre. The *toranas* over the other *devakoshtas* contain sculptures of Yoga Nrsimha, Gajasamhara-murti, Parthasarathi and Arjuna, Vishnu in a reclining posture and the worship of a *linga* by two persons.

In the *mukhamandapa*, there are figures of Kalasam-haramurti, Ardhanarisvara, Kalyanasundaramurti, Kankalamurti and Bhairavar.

In the roofed verandahs surrounding the temple (*tiruchchurrumaligai*), we have stone-images of Durga, Chandesvara, Sambandar, Appar, Dakshinamurti, the Saptarishis, and a set of Saptamatrikas flanked by Ganesa and Virabhadra; some of them should have originally been the images of the sub-shrines.

In addition to many similarities, the existence of bracket figures in this temple, corresponding to those found in Gramam and Tirunamanallur of the same age will dispel the theory that different styles prevailed in the heart-land of the Chola country and its borders.

There are a few metals of good workmanship, and among them Rishabhavahanar, Tripurantakar, Dancing Balasubrahmanya and Sundaramurti deserve mention. (For a more detailed account, see my Four Chola Temples, Bhulabhai Memorial Institute, Bombay, 1963).

The Paluvettaraiyar chiefs have played a significant role in the early Chola period. They have made a great mark in the political activities and military campaigns of their overlords; they have built many temples and made great endowments for their maintenance.

The earliest epigraphical reference to the Paluvet-taraiyars is to one of their chiefs by the name of Paluvettaraiyar Kumaran Kandan in an inscription of the 10th regnal year of a Rajakesarivarman identical with Aditya I, found at *Tiruvaiyaru* (a.d.881).

The latest Paluvettaraiyar inscription is one of the fifteenth year of a Rajakesarivarman identical with Rajaraja I (a.d. 1000). Over this long period of a century and a quarter, we can identify at least eleven members of this family (ten male and one female), who could among themselves easily cover four generations.

Douglas Barrett in his Early Cola Bronzes deals with this rather complex issue by an over-simplified presentation of the problem. He has disposed of the Paluvettaraiyars compressing them into two generations comprising a Mara van Kandan and a Kandan Maravan. At page 12 of his book, he writes: "I understand the difficulties surrounding the Paluvettaraiyar chiefs, but let us consider the following scheme:

Maravan Kandan

Kilappaluvur	*Kilaiyur*
Rajakesari	(Agastyesvaram shrine)
	Rajakesari
5 (118 of 1895)	
8 (121 of 1895)	10(365 of 1924)
12 (229 of 1926)	13 (270? (370) of 1924)
	1(6) (367 of 1924)

Parakesari

9 (249 of 1926)
9(219 of 1926),
Pasupatisvaram temple
15 (245 of 1926)

Kandan Maravan

Kilappaluvur	*Melappahivur*	*Kilaiyur*
Rajakesari	Uttama	(Agastyesvaram shrine)
		Parakesari
7 (226 of 1926)	16 (395 of 1924)	15 (356 of 1924)
	Rajakesari	
	4 (394 of 1924)	

A comprehensive list of inscriptions relating to the various Paluvettaraiyar chiefs indicative of the part that they have played in the social and political life of this period is contained in the following footnote (see "The Paluvettaraiyars").

For various reasons set forth above, I have stated that the main temple of Tiru Alandurai Mahadevar should be assigned to the period of Parantaka I. In addition, I have stated in my book Four Chola Temples (pp. 28-33) that the installation of the sculpture of Lingodbhavar is an additional evidence therefor, as Lingodbhavar images come to be more favoured in the rear niches during this (Parantaka I's) and the subsequent period. But Douglas Barrett states categorically that my statement is incorrect (vide p. 12 of his Early Cola Bronzes). He holds the view that the appearance of *hamsa* in the place of Brahma at the top of the linga in the Lingodbhavar images is another post-phase I iconographic feature. I do not accept his theory of three phases in the Early Chola style nor his generalisation that a particular form of representation of Brahma (in the Lingodbhavar image) is confined to a particular period. We do not have sufficient examples of this sculpture to establish such a generalisation. It appears that Brahma is represented in Lingodbhavar images in different forms in different periods without any set pattern relatable to an age; the particular form (of Brahma) in any sculpture seems to be a matter of the artists' fancy, the atelier to which he belonged or the predilection of the patron. The following note will clarify the position (see "Lingodbhavar in the Early Chola period").

The Paluvettaraiyars

1. *Paluvettaraiyan Kumaran Kandan*
Period of Aditya I.

(i) Kilaiyur, Avani Kandarpa Isvaragriham, Agastyesvaram shrine, south wall inscription 357 of 1924 : provision made for burning a perpetual lamp in each of the two shrines of the temple: 13th year of Rajakesari (a.d. 884).

(ii) Tiruvaiyaru, Panchanadisvara temple (224 of 1894) : 10th year of Rajakesari (a.d. 881).

(iii) Tiruvaiyaru, Panchanadisvara temple (238 of 1894), 19th year of Rajakesari (a.d. 890).

2. *Paluvettaraiyan Kumaran Maravan*
Period of Aditya I and of Parantaka I.

(i) Kilaiyur, Avani-Kandarpa-Isvaragriham, Agastyesvaram shrine, south wall inscription (360 of 1924): provision made for burning a perpetual lamp in each of the two shrines of the temple : 22nd year of Rajakesari (a.d. 893).

(ii) Lalgudy (117 of 1928-29) :5thyear of Parakesari(= Parantaka I)(a.d.912).

It is likely that nos. 1 and 2 are brothers—Kandan and Maravan, sons of Kumaran.

3. *Paluvettaraiyan Kandan Amudanar*

(i) Kilappaluvur, Tiru Alandurai Mahadevar temple (693 of 1904) : celebrates the Chief's great victory at the battle of Velurin the SecondPandyan war : 12th year of Parantaka I (a.d. 919).

(ii) Tiruvaiyaru (252 of 1894): 14th year of Parakesari (= Parantaka I) (a.d. 921).

(iii) Tirupparkkadal (693 of 1904): 14th year of Parakesari (—Parantaka I) (a.d. 921)

4. *Paluvettaraiyan Vikramadityan*.

237 of 1926: 8th year of Parakesari (Parantaka I or Uttama Chola?) (a.d. 915 or 977)

5. *Nampircittiyar Arulmoli Nangaiyar, daughter of the Paluvettaraiyars*.

299 of 1901: 17th year of Parantaka I: Tiruchchennampundi inscription (a.d. 924)

6. *Paluvettaraiyar Mara van Kandan*

118 of 1895: 5th year of Rajakesari Sundara Chola (Parantaka II) (a.d. 961)
121 of 1895: 8th year of Rajakesari Sundara Chola (Parantaka II) (a.d. 964)
365 of 1924: 10th year of Rajakesari Sundara Chola (Parantaka II) (a.d. 966)
229 of 1926: 12th year of Rajakesari Sundara Chola (Parantaka II) (a.d. 968)
370 of 1924: 13th year of Rajakesari Sundara Chola (Parantaka II) (a.d. 969)
367 of 1924: 16th year of Rajakesari Sundara Chola (Parantaka II) (a.d. 972)
219 of 1926: 9th year of Parakesari Uttama Chola (Parantaka II) (a.d. 978)
249 of 1926: 9th year of Parakesari Uttama Chola (Parantaka II) (a.d. 978)
245 of 1926: 15th year of Parakesari Uttama Chola (a.d. 984). claims to be the builder of the Tiru Alandurai Mahadevar temple at Kilappaluvur.
173 of 1928-29: 10th year of Parakesari (Uttama Chola): Govindaputtur (a.d. 979)

7. *Paluvettaraiyan Kodandan Tappilli Dharman*

609 of 1920: 2nd year of Parakesari Uttama Chola : Kattu Mannar Koyil (Udaiyargudi) (a.d. 971)

8. *(Adigal) Paluvettaraiyan Kandan Sundara Cholan*

120 of 1895: 12th year of Parakesari Uttama Chola (a.d. 981)
592 of 1920: 12th year of Parakesari Uttama Chola (a.d. 981)
381 of 1924: 13th year of Parakesari Uttama Chola (a.d. 982)
592 of 1920: 12th year of Parakesari: Kattu Mannar Koyil: gift for the merit of his brother Kandan Satru-bhayankaranar (a.d. 981)

115 of 1895: 4th year of Rajakesari Mummadi Chola (=Rajaraja I) (a.d.989)
116 of 1895: 12th year of Rajaraja I ("Salai kalam aruttaruliya ...") (a.d. 997)

9. *Paluvettaraiyan Kandan Maravan*

356 of 1924: 15th year of Parakesari Uttama Chola (a.d. 984)
395 of 1924: 16th year of Parakesari Uttama Melappaluvur (a.d. 985)
110 of 1895: 3rd year of Rajakesari (a.d. 988?)
111 of 1895: 3rd year of Rajakesari (a.d. 988?)
394 of 1924: 4th year, 204th day of Rajakesari
226 of 1926: 7th year of Rajakesari (a.d. 992)
109 of 1895: 8th year of Rajakesari (a.d. 993)
382 of 1924: 9th year of Rajakesari (a.d. 994)
107 of 1895: 10th year of Rajakesari Rajaraja I (a.d. 995)
363 of 1924: 15th year of Rajakesari Rajaraja (a.d. 1000)

11. The **Chola expedition to Ceylon** also finds mention in a record from Tirunagesvaram (No. 197). The two Sanskrit verses with which the inscription opens are unfortunately damaged, but with the help of these and the Tamil portion of the record we can make out that Princess Arinjigai-Piratti the daughter of Arikulakesari (and hence another sister of Sundara-Chola) who was married to a Bana chief, set up an image of (a deity called) Amarasundaradeva in the temple and made provision for offerings and worship to that image. This was very probably in memory of her husband who fell fighting along with the Kodumbalur general Parantakan Siriyavelar on the battle field in Ceylon, since the Sanskrit portion mentions Simhala and refers to some heroic fight which â□□the ornament of the Bali familyâ□□, viz., her husband, the Bana chief, put up against his enemies.

12. A dynasty of chiefs known as the **Paluvettaraiyar** figures largely in the inscriptions copied at Kila-Paaluvur and Mela-Paluvur in the Tiruchchirappalli District. They seem to have held positions of power and influence under the Cholas from the time of Parantaka I and to have been related to the royal family by marriage. We find it mentioned in A.R. No. 231 of 1926 dated in the 12th year of Parantaka, that Paluvettaraiyar Kandan Amudanar fought, on behalf of his Chola overlord, a victorious battle at Vellur against the forces of the Pandya king and his Ceylonese ally, in which the Pandya lost his life. To commemorate this success the Commander Nakkan Sattan of Paradur made a gift of a perpetual lamp to the temple of Tiruvalandurai-Mahadeva at Siru-Paluvur.

It is perhaps this Amudanar who is referred to in the Anbil Plates of Sundara Chola as a Kerala prince whose daughter was married to Parantaka I and bore him prince Arinjaya (*Ep. Ind.* Vol. XV, p. 50). By â□□Kerala princeâ□□ should be meant a relation of the Chera king, since we know that the Chera contemporary of Parantaka I was Vijayaraghavadeva (A.R. No. 169 of 1912), the probable successor of Sthanu-Ravi the friend and ally of Aditya I (*S.I.I.*, Vol. III, No. 89). He must have taken

service under the Chola like the Kerala general Vellankumaran under prince Rajaditya (A.R. No. 739 of 1905), and his help of Parantaka might have been situably recognized by the king by the grant of chiefship over a large tract of land. Tappildarma Pallavaraiyan to whom we were introduced on P. IV as the *perundaram* of Arinjaya calls himself a Paluvettaraiyan.

A descendant of Kandan Amudanar â□" probably his son â□" was Paluvettaraiyar Maravan Kandanar who finds prominent mention in the records of Sundara-Chola and his successor Uttama-Chola. He is represented in this volume by five inscriptions dated between the 10th and 13th years of the reign of the former. Nos. 208, 215 and 344 state that with the permission of this chief, the *Nagarattar*, the *Todapatti-Chettigal* and the authorities of the two temples at Paluvur had it engraved on stone that he *manrupadu* takes payable by them were to be on the same lines as at Nandipuram. It is of interest to note here that the rules obtaining at Nandipuram were regarded as model for some other villages also. An instance of this is to be found in C.P. No. 10 of 1913-14 referred to in para. 10 above, wherein Malavaraiyan Sundarasolan, the same as Kolli-Malavan Orriyuran is stated to have ordered the adoption of the rate prevailing at Nandipuram in collecting the taxes on house-sites, etc., in his region. No. 236 registers an assignment of 24 *veli* of land at Pasungulam on permanent lease to a private individual with certain obligations to the temple, under the orders of the same Paluvettaraiyar Maravan Kandanar, thus reflecting the chiefâ□□s high estate.

13. No. 225 from Udaiyargudi which is dated in the 12th year of the king records an endowment of two plots of land, one by Adittan Kodaippirattiyar, the queen of Arinjigai-Panmar who died at Arrurâ□□ and the other by Udaiyapirattiyar Viman Kundavaiyar another queen, for providing water for the sacred bath of the deity and for offerings. No. 224 from the same place records another gift by the latter queen who is called the mother of **Arinjiya-Pirantakadevar** by which is evidently meant Parantaka II Sundara-Chola. This is at variance with the statement in the Anbil Plates of Sundara-Chola that he (Parantaka II) was the son of Arinjaya by a Vaidumba princess named Kalyani, unless we identify this lady with Viman Kundavaiyar herself ; or, she might be a step-mother of Parantaka II. Viman Kundavaiyar again figures in the 14th year of the king (No. 249) as a donor to the temple at Tiruvisalur, and in No. 271 from the same place dated in the 17th year of the king she is referred to as the Queen Dowager (?) (*Purvadeviyar*).

14. An inscription from Koyil-Tevarayanpettai dated in the 14th year of the king (No. 250) provides an interesting example of the encouragement given to learning in ancient times. It registers an endowment of 20 *karunkasu* made by one Bradayan (Bharadvajan) Senda[n] Nakkapiran-Bhatta Sarvakratuyaji (the same as Senda Nakkan of No. 169 of the kingâ□□s 7th year) of Kurramangalam, who stipulated that the sum of 3 *kasu* accruing from the amount as interest every year should be given as a prize to the best of the competitors (excluding the successful candidates of the previous years) who recited prescribed portions of *Jaiminiya-Samaveda* before the

deity on the night of Tiruvadirai in Margali month, evidently as part of the festival in the temple.

Similar examples of encouragement to learning are provided in Nos. 170 and 342 both of the time of Rajaraja I. The former registers several gifts to the temple including an endowment to two persons reciting the *Tiruppadiyam* and another to 25 Brahmins who were to recite *Talavakara-Samaveda, Taittiriya-Veda and Chhandogya-Samaveda* before god in the temple at Kuttalam (Tanjore) built bySembiyan-Mahadevi, the mother of Uttama-Chola. The latter record mentions an endowment made as *Mahabharata-vritti* for the (daily) reading of the *Mahabharata* in the temple.

The latest date known for Parantaka II is the 17th year of his reign. Nos. 277 and 278 from Koyil-Tevarayanpettai (Tanjore District) and No. 281-A from Chintamani (Chingleput) all dated in this year give the appellation *Madiraikonda* to the king. The first of these refers to gifts made previously to the temple in the 13th, 14th 15th and 17th years of the king, and (curiously) to one made in the 19th year also which is evidently a mistake for some other date. The last inscription is important as indicating the northernmost limit of the Chola kingdom at this period. Chintamani which is called by the name Tiruppagavanrurai in the record is said to be â□□as sacred a place on the east coast as Gokarnam is on the westâ□□.

15. **Rajaraja I :** More than 50 inscriptions in this volume may be referred to Rajaraja I. They range up to the 22nd year of his reign, though it is rather peculiar that they do not begin with his famous historical introduction *Tirumagalpola*, etc., which we find generally in his records later than his eighth year. In about ten of them, all from the Tanjore District, we find prominent mention of Sembiyan (or Pirantakan) Madeviyar, the mother of Uttama-Chola, as the donor of rich endowments to the temples including those for the supply of water from the river for the sacred bath of the deities on *Sankranti* day. One such inscription is No. 144 from Tiruvenkadu which gives a consolidated list of all the gifts made to the temple at that place up to the 6th year of the king by this lady and by other members of the royal family at different times. Thus gifts made in the second year of Gandaraditya *alias* Mummudi-Chola by the

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queen ; in the 4th year of Parakesari (Uttama-Chola) by herself and by a certain Koyirpillaiyar ; in the 10th and 11th years of Parakesari Uttama-Chola by the king himself; in the third year of Rajakesari (Rajaraja) by Sembiyan-Mahadevi and by Sorabbaiyar Tribhuvana-Mahadeviyar, a queen of Uttama-Chola ; and lastly in the sixth year (of Rajaraja I) by Sembiyan-Mahadevi are all mixed up together and consolidated for record. It is of interest to find included at the end of the inscription a gift made by this queen for the merit of her servant (*adiyal*) Ilaichchiyan Malapadi.

A visit paid by queen Panchavanmadeviyar to the temple at Tiruvidaimarudur in the fifty year of the king finds mention in No. 133 which states that the occasion was marked by a gift of land made by her for the upkeep of a gardener looking after the *champaka* garden which had been presented by Sembiyan-Mhadevi.

16. The present village of Olagapuram in the South Arcot District evidently derives its name from **Lokamahadevi** a queen of Rajaraja I. Probably in the wake of its foundation was also built the Siva temple which is now in ruins. For we learn from No. 54 dated in the third year of Rajaraja that Ambalavan Gandaradittanar, a *perundaram* nobleman of the king, erected a stone temple to Srikayilayattu-Paramasivami at Ulogamadevipuram,, a *taniyur* in Oyma-nadu, and made a gift of sheep for burning a lamp in the temple. In another inscription from the same place dated in the 7th year of the king (No. 167) this chief figures again as the donor of a flower-garden to the temple. He is herein called Gangan Ambalavan Gandaraditta-Vlupparaiyan of Kuvalalam (Kolar) in the Ganga 6,000 province. His full name is given as Gangan Ambalavan Gandaradittan *alias* Mummudisola-Vilupparaiyan in No. 61 of the kingâ□□s 3rd year from Udaiyargudi, which states that 19 *veli* of land was endowed to the temple in his name for the daily feeding of 56 Brahmins in the temple.

Another officer or chief who is said to have belonged to the *perundaram* of Mummudi-Chola (Rajaraja I) and who hailed from Kuvalalam was Ambalavan Paluvurnakkan *alias* Vikramasola-Maharajan. He built of stone the *Srivimana* of the temple at Govindaputtur and endowed land for worship therein in the 3rd year of the king (No. 76). This chief figures largely in the reign of Uttama-Chola under this title. In a record from the same place dated 2 years later (No. 124) he is mentioned with the title Rajaraja-Pallavaraiyan.

17. The chiefs of the **Paluvettaraiyar** family who figured in the inscriptions of Sundara-Chola are mentioned in the records of this reign also, wherein they are referred to in terms of respect implying the high position they were still holding. Nos. 98 and 171, dated in the 4th and 7th years of the king and No. 298 of the 22nd year mention respectively Paluvettaraiyar Kandan Maravan and Paluvettaraiyar Kumaran Maravan. It is not clear whether the two names refer to one and the same person, or to father and son, which seems more probable. From No. 98 we learn that Kandan Maravan had founded the temple of Tiruttottam-Udaiyar at Mannupperumpaluvur in Kunrakkurram, and that he gave all the right of worship therein to a resident of Tiruchchiruvalandai on the representation of the supervisor of the temple, while he was staying at Senapuram in Maladu. No. 298 says that under orders of Kumaran Maravan a certain Vadugan Madhavan of Poygaikkuruvidam reclaimed a portion of *devadana* land at Uragankudi and gave it to the temple of Avanigandharva-Isvaragarattu-Mahadeva.

Still another member of the Paluvettaraiyar family besides Kumaran Maravan mentioned above â□" if not identical with him â□" was Palavettaraiyar Kumaran Kandan figuring in No. 235. By a slight mistinterpretation in the text of this record the chief has been taken to be son of Pagaividai-isvarattu-Devanar, whereas the latterâ□□s son was correctly Nakkan Pudi, who under orders of Kumaran Kandan brought some fallow lands at Uragankudi under cultivation and presented them to the temple for the maintenance of two lamps. Two daughters of this Devanar of Paluvur are also known one of them being Nakkan Akkaranangai who was married to a Chera prince (No. 153) and the other, Nakkan Panchavanmadevi, a queen of Rajaraja I (A.R. No. 385 of 1924)

18. Another prominent feudatory of the king was the **chief of Miladu** in the present South Arcot District. No. 63 from Tiruvamattur dated in the kingâ□□s 3rd year records a gift of lamp to the temple by the chief Raman Siddhavadavan *alias* Vikramasola-Miladudaiyan of Bhargava-gotra. His wife Pulisayyan Sami Abbai also known as Milada-Madeviyar the donor of a lamp to the temple at Kilur (No. 104) is called the daughter of the Pandya king. An inscription from Tiruvisalur of the 3rd year of the king (No. 39) registers an endowment of land to provide for 108 pots of water being supplied on every *Sankranti* day for the sacred bath of the deity, made by Siddhavadavan Suttiyar a queen of Uttama-Chola and thedaughter of a Miladu chief whose name is not however

given. She must have been either a sister or a daughter of this Vikramasola-Miladudaiyar.

Still another feudatory chief of Rajaraja was Madhurantakan Achchapidaran son of Virsola-Ilangovelar of **Kodumbalur,** who made a gift of 30 *kalanju* of gold for the daily feeding of a Brahmin in a *matha* at Govindapadi in Valla-nadu, a subdivision of Damar-kottam. No. 33 from Tirumalpuram in the North Arcot District with records this gift is dated in the 3rd year of rajakesarivarman who is distinctly called Rajaraja in the Sanskrit verse at the beginning of the inscription. This is an important feature of the record as showing that the name *Rajaraja* **had been borne by the king from the very beginning of his reign**, and not conferred on him in his 19th year by the temple authorities at Chidambaram as suggested in *S.I.I.*, Vol II (int. p. 5). This fact is confirmed by another epigraph as will be seen presently.

19. No. 149 from Little Kanchipuram dated in the 6th year of Rajakesarivarman deserves notice as fixing an **important land-mark** in the early military campaigns of Rajaraja. It registers an order of the king to his minister Kon Vidividangan *alias* Villavan-Muvendavelan of Uttarangudi in Arvalak-kurram, a subdivision of Sola-nadu, to donate all the 900 sheep which had been captured by Kurukadi-kilan Paraman Malapadi *alias* Mummudichcholan Solakon after his attack on and conquest of Sitpuli-nadu and Pakkai-nadu, for burning ten lamps **in his name as Rajaraja** in the temple of Ainjandi Durga-Bhattaraki at Kachchippedu. From two inscriptions of the time of Parantaka I from Tiruvorriyur (Nos. 160 and 236 of 1912) it is known that a general of that king conquered Sitpuli and destroyed Nellur, and on return from there made a grant to that temple. It was surmised in *M.E.R.* 1913, II, 18, that Sitpuli referred to the Eastern Chalukya king (Bhima II) or one of his subordinates. The present inscription would indicate that the reference is rather to a locality or region and not to any individual. Pakkai-nadu is evidnelty the Paka-nadu (Nellor District) mentioned in inscriptions. These regions must have been lost to the Cholas in the disturbed period following the Rashtrakuta invasion and conquest of the Chola territory in the last days of Parantakai. Now when Rajaraja was preparing himself for a programme of conquests, the attack by his military chief of these divisions should have formed a preliminary to the scheme of campaign against the Vengi country after the enterprise at Kandalur. The date of the inscription shows that he directed his attention to the north as early as the 6th year of his reign.

No. 131 from Perangiyur in the South Arcot District which may be referred to the reign of Rajaraja I deserves mention. It registers an endowment of two pieces of land made by the assembly of Peringur in Tirumunaippadi, one for the maintenance of a lamp in the local temple and the other for feeding a *tapasvin* daily therein, for the merit of one Ganavadi Nambi Aruran who was doing the *srikaryam* (sacred service) to the Mulasthanattu-Perumanadigal of their village, as a memorial to the sacrifice he made of himself (*atmatyagam*) in the sacred service of the god. We have to understand by this expression a life of dedication to god. It may incidentally be mentioned here that Saint Sundaramurti was also known as Nambi Aruran.

20. There are very few inscriptions of Rajakesarivarman which may be assigned to kings subsequent to Rajaraja. No. 157 from Tirupporur in the Chingleput District and No. 211 from Nerur in Tiruchirappalli are both of the reign of Kulottunga I. No. 216 from Tiruppalaivanam (Chingleput) is to be ascribed to Kulottunga II. In this last inscription the king is called rajakesarivarman â□□who was pleased to cover with gold the temple of Tirupperambalam (Chidambaram)â□□. This act of devotion is definitely claimed for Kulottunga II in A.R. Nos. 350 of 1927 and 349 of 1929. It finds mention in *Kulottungasolan-ula* a poem by Ottakkuttan in praise of this king, and in Sekkilarâ□□s *Periyapuranam* were it is stated that king **Anapaya (Kulottunga II) gilded the Chidambaram temple.**

No. 670.

(*A.R. No.* 109 *of* 1895).

IN THE SAME PLACE.

1 ஸ்வஸ்தி ஸ்ரீ[||*] கொவிராஜராஜகெசரிவ-
2 ந[ர்]க்கு யாண்டு எட்டாவது அடிகள பழுவெட்டரையர் கண்டந் மறவகார் படை இ[ளை]-
3 ய இராணமுகராயரில் மகக்கொளந்[ப]வதெவர் வையிரியை குற்றக்கூற்றத்து மல்லூர
4 இருக்கு[ம்*] வெள்ளாளன் கிழவர் நம்பதும் பலதெவர் வபிரியும் தங்களில் உருவிக்குத்தி
ப-
5 லதெவர் வயிர் படக் கிழவர் நம்பனக அடிகள் பழு[வே*]வட்டரையர் கண்டந் மறவகார் சி-
6 றுபழுவூர் திருவாலந்துறையுடைய உதாதெவாகக இவகை சாக்கி வரு நொந்தாவி-

No. 672.

(*A.R. No.* 111 *of* 1895).

IN THE SAME PLACE.

1 ஸ்வஸ்தி ஸ்ரீ [||*] கொயிராஜகெசரிபந்க்கு யாண்[டு*] முற்றுவது சிறுபழுவூர் திருவாலந்-
துறையுடைய உதாதெ-
2 வர்க்கு கொசிகந் நக்கந் மாறந் ஸ்ரீகாரிய மாராயாகிற்க(க) அடிகள் பழுவெட்டரையர்
கண்டந் மறவகார் திருவடித்-
3 தொழுது வைத்த பொற்கி பட்டம் கிறை பதிந்தமஞ்செ முற்று[ம்]

No. 534.

(*A.R. No.* 235 *of* 1894).

ON THE SAME WALL.

1 ஸ்வஸ்தி ஸ்ரீ [||*] கொராஜகெஸரிவற்க்கு யாண்டு ஐ ஆவது திருவை[1] .
2 உதாதெவர்க்கு ஆர்க்காட்டுக்கூற்றத்து கிழ்பி . . பில் பரிவண்டத்துறை
3 ழான் மாரவ னக்கனும் மாரவங் கண்டனும் உடராதித்தவல் கிசதி காழி கெ
4 ரிவதாக வைத்த நந்தாவினக்கு இரண்டு இவ்விரண்டு நந்தாவிளக்கிவைக்க

No. 535.

(*A.R. No.* 222 *of* 1926.)

KĪḶAPPAḶUVŪR, UDAIYARPALAYAM TALUK, TIRUCHIRAPALLI DISTRICT.

ON THE SOUTH WALL OF THE CENTRAL SHRINE, PAŚUPATIŚVARA TEMPLE.

This is much damaged, some portions having peeled off. It seems to record an endowment for a perpetual lamp in the temple of Maravan-Īśvara-gṛiham at Śiṟu-Pa'uvūr by the wife of a Paḷavēṭṭaraiyar chief (names lost).

Text.

1 ஸ்வஸ்திஸ்ரீ [||*] கொப்பரகெசரிபன்மற்கு யாண்டு நான்கா-
2 [வ]து இவ்வா[ணை]டண.....பிரமதெயம் சி-
3 [றுபழு]வூ மரவன்ஈஸ்வரமுஹத்.. .....வெட்டரை
4 .....திவியார் கெ.....வரையா மகளா-

No. 537.

(*A.R. No.* 238 *of* 1894).[1]

ON THE SAME WALL.

1 [ஸ்]வஸ்தி ஸ்ரீ[||*] கொவிராஜகெஸரிவர்-க்கு யாண்டு மேசு ஆவது திருவையாற்று

2 [உஹ]ாதெவர்சு கச்சிப்பெட்டு இதிரைச்செரி அம்மகூனர் மகளார் சொழபெருமா-
னடி-

3 [கள் தெ]தவியார் அ[ழி]சிகாட்டடிகள் சஜிராஜித்தவல் ஒரு கொந்தாவிளக்கு திருவை-
யா-

4 . . . . . நிசதி உரிய் நெய் எரிவதற்கு குடுத்த பொன் நூற்று இம்மூப்பதின் கழ-
ஞ்சு

5 . . . . நிசதி உரி எரிவதற்கு தெவப . . . . . த்தாறு வெட்டி மணலூர்த்-
தம்

6 . . . . . ன் நிலத்துசு எல்லை கிழ்பாற் கெல்லை ம . . காட்டுசு மெக்கும்
தென்பா-

7 . . . . . வ்லைப் பழுவெட்டரையர் நம்பி மறவனூர் திருப்பள்ளித்தாமத்துசு மய-

8 . . . செய்சு வடசும் மெல்பாறகெல்லை தெவன் மயசுலுசு கிழசும் வடபா-

88

No. 172.

(*A.R. No.* 148 of 1928.)

TIRUPPALANAM, TANJAVUR TALUK, TANJAVUR DISTRICT.

ON THE WEST WALL OF THE CENTRAL SHRINE, ĀPATSAHĀYĒŚVARA TEMPLE.

This records a gift of 6 *mā* of land purchased from and left in charge of the *sabhā* of Aṇiyamaṅgalam for a perpetual lamp in the temple of Mahādēva at Tiruppaḷanam by one Tippāñju-Aḷagiyāṉ Maṟavaṉ in conjunction with [Pa]ḷḷu[vēṭṭa]raiyar Kumaraṉ Maṟavaṉ.

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] கொப்பரகெசரிபன-

2 மற்கு யாண்டு சு-ஆவது மிறை-

3 க்கூ[ற்ற*]தது இஷபநாயறறுத் தெவதா-

4 நன் திருப்பழநத்து மஹாதெவர்க்கு இர-

5 வும் பகலும் சந்திராதித்தவற் ஒரு தி-

6 நாநதாவிளக்கு [எரி]பபதற்கு [ப]ழு[வெட்ட]-

7 ரையர் குமரன் மறவனெடு திப்பாஞ்-

8 அழகியான் மறவன் [ன்*]வத்த பொன் [நூ]யி

No. 384.

(*A. R. No.* 245 *of* 1925.)

KĪḶAPPAḶUVŪR, UDAIYARPALAYAM TALUK, TIRUCHIRAPALLI DISTRIC

ON THE SOUTH WALL OF THE *maṇḍapa*, VAṬAMŪLĒŚVARA TEMPLE.

al This records a gift of 5 sheep for the supply of ghee for the sacred bath god on the day of *Uttarāyaṇa-Sankrānti* every year in the temple of Tiruvā Mahādēva at Śiṟu-Paḻuvūr in Kuṉṟa-kūṟṟam by **Kauśiyaṉ Māṟaṉ of Mañ Maṅgala-nāḍu**, who is stated to have supervised the construction(?) of the built by **Paḻavēṭṭaraiyar Maṟavṉ Kaṇḍaṉār**. A *māgāṇi* of land was also end him for growing *tumbai* plants for the daily supply of a *nāḻi* of flower to This is assignable to **Uttama-Chōḻa.**

Text.

1 ஷஷ்ரீஸ்ரீ [॥*] கொப்பரகெசரி வ-
2 ஜ-ர்[ற்*]கு யாண்டு யடு-ஆவது ஸ்ரீகுன-
3 றக்குற்றதது ஷஷ்ரீ ஜயம்
4 சிறு பழுவூர் திருவாலந்துறை
5 உஹாதெவர்க்கு உத்தரமயந ம்
6 பற்றின அயனவஂகிராந்திக்கு
7 ஆடிஅருள மஙகலநாட்டு மங்கல-
8 த்து மங்கலமுடைய கெளரி-
9 யன மாறன்னென் ஆடிஅருள வை-
10 த்த னெய் நாராயததால் ஐ[ஞ்]-
11 ஞாழியால் ஆடு அஞ்சு ஸ்ரீ-
12 காயி லெடுப்பிச்ச பழ-
13 வெட்டரையர் மறவந்
14 கண்ட(ன்) னூர் அரு(ள்)ள(ளா)ல்
15 லெடுப்பித்த மாறபிரான வ-
16 த்திது இவநெ திருவாலந்-
17 துறைநல்லூர்க்குளத்தில் [இ]-
18 ரண்டெரிப்படிக்கு நடுவென்-
19 றெய் மாகாணி நிலமும் (நிச)
20 நிசச நாழி துப்பபூ அட்ட
21 தெவர்நாழியால் அட்டுவார்க்கு
22 வைத்[தி*]து [॥*]

Lingodbhavar in the Early Chola period

(i) Brahma in human form flying

Aditya I (a.d. 871-907)

Nalur-mayanam; Brahma not clear? (a.d. 873)

Parantaka I (a.d. 907-955)

(i) Pullamangai (Brahmapurisvara temple)
(ii) Tiruvaduturai (Gomuktesvara temple)
(iii) Tiruvandarkoyil (Panchanadisvara temple)

Aditya II (a.d. 964-969)
Punjai (Naltunai Isvara temple)

Uttama Chola (a.d. 969-985)
Tiruk-kuruhavur (Vellidai Isvara temple)

(ii) Brahma as Hamsa

Parantaka I (a.d. 907-955)
(i) Karandai (Vasishtesvara temple)
(ii) Kilappaluvur (Tira-Alandurai-Mahadevar temple)
(iii) Tiru-velvik-kudi (Manavalesvara temple)

Sundara Chola (a.d. 956-973)
(i) Kamarasavalli (Karkotakesvara temple)
(the image has in addition a ketaka flower)
(ii) Velaccheri (Dondisvara temple)

Uttama Chola (a.d. 969-985)
(i) Tirumiyachchur (Muyarchinadesvara temple)
(ii) Aduturai (Apatsahayesvara temple)
(iii) Tiruvalur (Achalesvara temple)

(iii) Brahma in human form riding a Hamsa

Parantaka I (a.d. 907-955)
Kilur (Tirukkoyilur) (Sri Virattanesvara temple)

Uttama Chola (a.d. 969-985)
(i) Konerirajapuram (Umamahesvara temple)
(ii) Anangur (Agastyesvara temple)

FOOTNOTES AND REFERENCES:

[1]:
Inscriptions of Parantaka I, all bearing the title 'Madiraikonda Parakesari', on the walls of the central shrine:
North wall; 19th year; 225 of 1926
West wall; 10th year; 223 of 1926
West wall; 12th year; 231 of 1926
West wall; 37th year; 230 of 1926
South wall; 19th year; 236 of 1926
South wall; 22th year; 241 of 1926
South wall; 26th year; 239 of 1926